

3068 O A

SERMON

Preach'd in the PARISH-CHURCH

O F

St. GILES's in the Fields,

On Sunday Oct. 20th. 1717.

Being the Anniversary of His Majesty's
Happy CORONATION.

By THO. KNAGGS, M. A.

Chaplain to the Right Honourable
the Lord Bergevenny, and Lecturer
of that Parish.

L O N D O N:

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The Parishioners of
St. Giles's in the Fields.

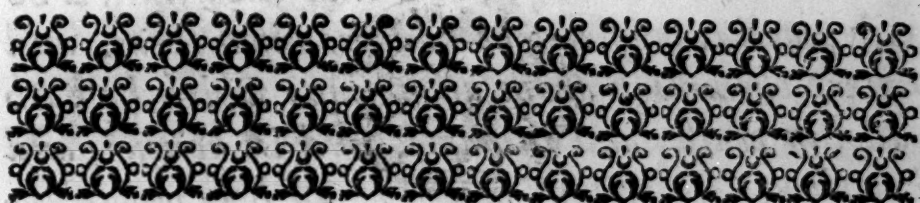
AS soon as I resolv'd to comply with
earnest Desires in publishing this
Sermon, at the same time it came into my
Mind who had an undoubted Title to it,
and to whom I shou'd present it.

What you heard from the Pulpit you
may now read from the Press, for it was
for your sakes particularly I Penn'd and
Preach'd it ; and if it conduceth to stop
the Mouths of such as have been opened
to speak evil of Dignities, and by their
Seditious and Rebellious practices, wou'd
lessen the Glory of His Present Majesty,
who is a tender and affectionate Father to
our Country, and will do nothing to the
prejudice of his People, I have my Aim, and
I hope You Delight and Satisfaction. I am

Your Affectionate Lecturer

and Friend

Tho. Knaggs.



HEB. Chap. XII. Ver. 14.

— *And Holiness, without which no Man shall see the Lord.*

NOT to trouble you with a long Preface concerning the Author of this Epistle, or a tedious Discourse of the whole Chapter, you may please at first view to take Notice of these two parts.

I. An Exhortation, *follow Holiness :*

II. A weighty Reason enforcing it, *without which no man shall see the Lord.*

In handling the first point, I shall by Gods Assistance,

1. Shew what *Holiness* is.

Holiness is a separation of a thing from a common to an Holy use, and so the word in the *original* implies. God speaking to the *children of Israel*, says * *I am the Lord your God which have separated you from other people, for I the Lord am holy, and have sever'd you from other people that ye shou'd be mine.* An expresse intimation to the *Israelites*, that to be *holy* is to be separated from

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others

* Levit. 20. 24. 26.

others of the same rank, and that they shou'd be his † *peculiar people as he had promised them, and to make them high above all nations which he hath made, in praise, and in name, and in honour, and that thou, (i.e. Israel) mayest be an holy people un-to the Lord thy God, as he hath spoken.*

* *Remember the Sabbath day to keep it holy*, said God. Now to *keep it Holy*, according to the Notion of Scripture, is to separate or distinguish it from other days, by way of preheminance and excellence, and set it apart by devoting it to Prayer, to publick Worship, to Reading of the Scripture, and to perform other Holy Duties, as God's special Service and Property in that day.

This Notion of *Holiness* is farther intimated and confirm'd by the Apostle, where speaking of such as have fallen from Christ, and forsaken Christianity after receiving it, says ‡ *of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctify'd, as Κοινόν, a common thing.* For tho' our Translation renders it an *unholy thing*, yet falling from Christ, and looking upon him as a Person of no Worth, and as one that dy'd as a Malefactor, esteem'd his Blood no better than unclean, prophane Blood, and rejected it as *Common*, having no Benefit in it.

To be *Common* is opposite to *Holiness*, and to be *Holy* is to be *separated* from the *Common*; and as *Unholy* and *Unclean* are taken the one for the other,

† Deut. 26. 18, 19. * Exod. 20. 8. ‡ Heb. 10. 29.

other, so *Clean* and *Holy* import the same in Scripture. * *What God hath cleansed, that call not thou common*, said the voice from Heaven in answer to St. Peter, who said ||, *Lord, I have never eaten any thing that is common or unclean*.

S. Paul speaking of some among the *Corinthians* who prophan'd with their own Feasts the Lords Supper, and using it as a *common* Banquet, reproves them, saying, ‡ *not discerning the Lords body*. They made no difference between the Lords Supper and an ordinary Meal, prophaning the Body of Christ, and receiving the Sacred Elements with unprepared Hearts, and not after an Holy manner. Tho' no inherent Holiness or Virtue is, or can be attributed to the Fabrick or Materials of our Churches, yet in respect as they are separated and set apart from *common* and *secular* Uses, and Dedicated to Gods peculiar Service, they have a Relative Dignity, and ought to be esteem'd as *Holy* Places, as being * *Houses* and *Places* where *God's Honour* may be said to *dwell*, and where we may ‡ *worship him in the Beauty of Holiness*, And God grant our *Churches* may be as † *Mount Sion, which may not be remov'd, but stand fast for ever*.

Thus having shewn that *Holiness* imports a place of Excellence and Separation from what is *common* or *unclean*. I proceed,

2. To shew what it is to *follow Holiness*.

To *follow* signifies to pursue eagerly, and notes out unto us that *Holiness* is difficult to attain, it flies from us; which may be apply'd against a two-fold

* *Act. 10. 15.* || *Acts 10. 14.* † *1 Cor. 11. 29.* * *Psal. 26. 8.*
 † *1 Chron. 16. 29.* † *Psal. 125. 1.*

fold Error, one in Doctrine, which is that of the *Pelagians*, attributing it to the Power of Free Will to be *Holy* when we will, without the use or need of means, as the *Word*, *Prayer*, or *Sacraments*, the other is an Error in practice of many Men, who think it so easie a matter to attain *Holiness*, that they care not how long they put it off.

Follow Holiness, the Exhortation in the Text may be strengthened with this Motive.

In regard of the Object, it brings Safety, and Gods Protection with it.

The Reformation of your Lives, a Fear of God, and keeping his Commandments, Purity of heart, and a careful Obedience to the Gospel of Salvation wou'd go a great way in the maintaining your antient Rights and Liberties, and bid very fair for the happiness and prosperity of your Country, your selves, and Posterity. If Men were good, God wou'd not suffer the Times to be bad, for bad Men make bad Times, and unless they grow better, we must not expect the Times will. Peace and Wickedness are inconsistent each with the other, and Quiet Times can never stand with Irreligion, Unholiness, and living in Contempt of God and Goodness. What was it that brought the Kingdom of *Israel* to ruine but their Sins? And what was it but these which brought Desolation on *Judah*? The despising of God, contemning his Word, slighting his Ordinances, prophaning his Sabbaths, and such Indignities, have caused God to execute his fierce Displeasure upon such *transgressing* Nations.

We of this Nation have had severe Judgments
upon

upon us; Pestilence, Fire, a long, heavy, expensive War, and some other dreadful and terrible Calamities have lien heavy upon us; but unless they amend us and bring us to Repentance, there is too much cause to fear that some other hang over our Heads, and something worse than what hath been yet, may fall upon us.

What greater Encouragement can the Enemies of our Constitution in *Church* and *State* have, than to see Men daring and provoking God to his very Face by their Sins and Iniquities, despising his Mercies, unthankful for his Deliverances, slighting his Blessings, and with Noise and Insolence, Calumny and Detraction, Uncharitable censures, and bitter reproaches, wildness and violence confirming their Disobedience both to the Laws of God and the Land, by Unchristian heats, Quarrellings, and Contentions.

Whilst our Sins are against God, our *Adversaries* may very well hope He will be against us, and whilst by them we are at open War with Him, they may with good Reason conclude He will have a *Controversie* with us. †

That monstrous Atheism and Prophaness, and those Feuds and Divisions which have taken root and overspread the Kingdom, will without a Miraculous Mercy, at one time or other, lay us open, and let in our *Adversaries* to consume us, and which render us at this Day the Scorn and Derision of all *Protestant* Nations round about us. All the eminent Calamities and Judgments we
read

† *Æquum est ut qui noluerunt Deum cognoscere per beneficia, sentiant eum per supplicia.* St. Jerom.

read of among the * *Romans, Saxons, Danes,* and *Normans*, follow'd immediately upon a Universal Debauchery, and began by *Civil Wars* among themselves.

And if we look into the Holy Scriptures, we will find that a *Deluge* of Waters immediately follow'd a *Deluge* of Prophaneness and Wickedness, and that the People were never *sold* into the hands of their Enemies, till they had *sold* themselves to work Wickedness. Now if we correspond with those times by our Sins and Divisions, we may draw a most terrible Conclusion, *our Land shall mourn.*

What's to be done to make God our Friend? to vindicate us in the Truth? to justify our Cause? to secure to us our Holy Religion? and to keep *Tyranny* and an *Arbitrary Power* from Breaking in upon us? Even to come to a Speedy Repentance, to be at Peace among our selves, to study to be Quiet, not to *speak evil of Dignities*, not to put off *Chimera's* for Realities upon the People, to stifle those Animosities which rend us to pieces, to be thankful for our Success and Victories, and to discourage all Rebellious Tumults and Riots, which are carried on by groundless Jealousies, with a purpose to widen and heighten our Differences, to incite one party to Hatred, Rancour, Wrath, and Discord against another, to destroy the Present Government, and give us and our Posterity up into the hands of *Popery*, which made *Slaves* and *Vassals* of our *Forefathers*.

Holinefs

* *Gild. de Excid. Brit.*

Holiness above all things else, conduceth to the security and *exaltation* of a Nation, for those that are endow'd with it are truly Vertuous, inclinable to all other Graces; and it plants in them all those Qualities and Dispositions as tend to Love, Unity, Peace, and to the observance of such things as promote the Publick Good and Welfare both in *Church* and *State*: As the prosperity of a Kingdom depends upon Religion, so Conquests, Miseries, and Devastations of People, most commonly have hapned upon their living under a neglect of it, which made even *Machiavel* say, † *That as the observance of Divine Worship causeth the greatness of a Common Wealth, so the Contempt of it destroys it.* And *Plutarch* was much in the right when he said, that a City might as easily be built in the Air, as a Common Wealth either constituted, or conserv'd, without Religion.

The very *Heathens* set such an estimate upon Religion, as to assign the observance thereof to be the cause of all prosperity to a People; as on the contrary, the contempt and neglect of the same to be certain fore-runners, if not procurers, of the greatest Miseries and Devastations. And the *Romans* themselves esteem'd Piety and Religion the main foundation of their mighty Empire. When word was brought *Numa Pompilius*, that his Enemies were at hand, ready to surprize Him, thus answer'd, *I am under the protection of the Gods, whilst I am intent upon their Service.* *

B

The

† *Mach. Disc. on Tit. Liv. l. 10. c. 11. 12.* * *Plut. Apoph. & in vita Numæ.*

The People under the Kings of *Judah*, while they were Religious, and adher'd stedfastly to *Holiness*, enjoy'd the greatest Prosperity, Peace, and Plenty, but upon their declining in their Piety and Godliness, Trouble and Confusion constantly follow'd. And as they were destroy'd by their Wickedness, Factions, and Divisions, so let us take warning by them, and preserve our *Church* and *State* by living Holy Lives, by a good Agreement among our selves, and by being a thankful People, for the happiness we now enjoy under the Government of the *best of Kings*, upon whose *Royal* Head, God, as this Day, set the Crown. And tho' it pleas'd God to take to Himself the Soul of our late *Queen Anne* of Blessed Memory, whose Dispositions to Vertue were great and many, and who was a bright Example of Piety and Devotion; yet, the most proper Subject of *Consolation* that we can propose to our selves is, that *King GEORGE* is come to the Throne, and may He live long to be the Object of the Esteem, Love, and the Veneration of all *Europe*. Her loss is richly made up in Him; and what may we not hope, from his *Wishes* and Administration, to make us a glorious and a happy People? As *Darius* commanded the *Jews* to * *pray for the life of the King, and of his Sons*, so let it be our earnest Prayer to God, that this *Anniversary* may long be celebrated by us, that He wou'd place our *King*, as He promis'd† *Zorubbabel, as a Signet upon his right hand,* and

* *Ezra*. 6. 10. † *Hag*. 2. 23.

and add that *Loyal Acclamation* to Him, which *Tertullian* saith the *Roman People* us'd to their Emperor, † *That God wou'd bless him with a long Life, a secure Kingdom, a safe Palace, a valiant Army, a faithful Council, a contented People, and (if it be possible) Peace with all the World.*

* *Never do evil, that good may come, and never join with such as have solemnly invok'd God, the Sovereign Lord of Heaven and Earth, to protect his present Majesty, and yet perfidiously enter'd into an Unnatural Rebellion against him, and with a bare-fac'd impudence, countenanc'd the Papists of Great Britain and Ireland to Dethrone him, and bring in the Pretender, with a design of overturning the Hanover Succession, and making that Illustrious House odious to all Posterity. Every Man in this Kingdom hath Sworn, either by himself, or by his Representative in Parliament, to defend his Majesty, and abjur'd the Pretender; and therefore they who engage in War against the King, and take up Arms against him, call down all the Curses denounc'd in Holy Scripture, to fall upon their Heads, as False swearers, and perjur'd Persons, setting up a Popish Prince. Men may be so infatuated as to believe they can secure themselves by Equivocations and Mental Reservations, by Falshood and Prevarication and other Jesuitical Tricks, but let them know † God searcheth the heart, and cannot be impos'd upon, mock'd, nor deceiv'd.*

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He

† *Vitam prolixam, Imperium securum, Domum tutam, exercitus fortes, Senatum fidelem, Populum probum, orbem quietum. Apol. cap. 35. * Rom. 3. 8. † Jer. 17. 10,*

He knows all their Doublings, all their Windings, all their Shifts and By-ways, and so * *disappointeth their crafty devices, that their hands, as Job speaks, cannot perform their Enterprize.* A bad cause, ungodly projects, wicked attempts, Hellish Plots, and an Unrighteous end must expect no Blessing from Heaven; and as great a Statesman as *Achitophel* himself will prove a *Fool* when his advice is given to destroy those, in opposition to God, whom he designs to defend and protect, assist, and keep their *Rights* and *Privileges* from being Invaded and Trampled upon.

God will never justify *Perjury*, defend a *Lie*, or maintain *Treachery* and *Dishonesty*. Those abominable, hellish, and revengeful Sins throw Men out of Gods Protection, and whoever forsakes God for help, instead of a Deliverance and saving himself, runs himself into Danger, and must expect from a righteous God the same Doom with ‡ *Evil-Doers* and *Transgressors*, to be out off, and rooted out. *But the salvation of the righteous cometh of the Lord, who is also their strength in the time of trouble. And the Lord shall stand by them, and save them, he shall deliver them from the ungodly, and shall save them, because they put their trust in him.*

* *The Eye of the Lord is upon them that fear him, he takes pleasure in such, and will bless them, both small and great.* Good Men and Religious Persons may fall under particular and general Calamities,

* Chap. 5. 12. ‡ *Psal.* 37. 39, 40, 41. * *Psal.* 33. 18. 147. 11. 115. 13.

Calamities, and miscarry in their Enterprizes, but generally speaking, Divine Providence concerns it self for them, bleſſeth, directeth, and prospers all things for their good and advantage. † *The Lord knoweth the way of the righteous, but the way of the ungodly shall perish.*

I. *Holiness* then is worth the following, because it brings Safety and Gods Protection with it. And this may be a Motive.

1. To the *Younger* sort, to study after her ‡ *in the Days of their Youth*, and to * *know the God of their Fathers*, and serve him with a perfect heart, and with a willing mind, as David advis'd his Son Solomon

2. It may be an Admonition to *Elder Men*, that they wou'd † *perfect Holiness in the fear of God*, as St. Paul exhorts. And

3. A Caution to *Rich Men*, that they wou'd add this purity of Life to their Riches, for however they may adorn themselves with other Things, yet without the Ornament of *Holiness* they shall never see God.

It is what God decreed ‡ *before the foundation of the world*, that we shou'd be Holy. It is what he greatly desires, || *This is the will of God, even your Sanctification*, said St. Paul to the *Thessalonians*. To this he allures us by his own Example, * *Be ye holy, for I am holy*, and to this he calls us, † *for God, bath not call'd us unto uncleanness, but unto holiness.*

So that if we do not follow after *Holiness*,
we

† *Psal.* 1. 7. ‡ *Eccles.* 12. 1. * *1 Chron.* 28. 9. † *2 Cor.* 7. 1.
‡ *Eph.* 1. 4. || *1 Thes.* 4. 3. * *1 Pet.* 1. 15. † *1 Thes.* 4. 7.

we frustrate the end of Gods Eternal Decree and purpose, we contradict his *Will*, and refuse to obey it, we walk contrary to his *example*, and do not || *walk worthy of the vocation in which we are call'd.*

God prescribing how he woul'd be serv'd, says, * *In holiness and righteousness all the days of our life.* And

1. *Holiness* containeth our Duty towards God, hath relation to the *first* Table, respects God, and hence it is that Christ and his Apostles so frequently enforce our Duty, from the Consideration of the Nature of God. Because He † *is a Spirit, therefore we ought to worship Him in Spirit and in Truth.* Because He is pure, therefore we ought to * *purifie our selves, even as He is pure.* Because He is ‡ perfect therefore we ought to be so too, so far as our Natures are capable. And because He is *Holy*, we ought to be so too * *in all manner of Conversation.* For by how much the more we transcribe these Qualifications and Dispositions, so much the nearer are we to God, so much the more Divine and Heavenly, and our Souls brought to a Conformity to God and Divine Goodness.

2. The other Service which God hath prescribed us in his Holy Word, is *Righteousness*, and this hath respect to the Duties of the *Second* Table, and are to be exercis'd in all our dealings, in all our words, promises, covenants, contracts, and mutual converse one with another. Such as
Faith-

|| *Eph.* 4. 1. * *Luke.* 1. 75. † *Jo.* 4. 24. * 1 *Jo.* 3. 3. ‡ *Math.* 5. 48. * 1 *Pet.* 1. 15.

Faithfulness, Integrity, Honesty, Justice, Mercy and Charity, and to do to others as we wou'd be done unto our selves. And these two Services *Holiness* and *Righteousness* must be hearty and sincere, not fained and counterfeit, and not with the lips, but with the heart. For if your Religion and Goodness, your Uprightness and Integrity, your Righteousness and Sincerity go no further than outward shews, be merely External, and not of a pure Conscience, they are highly sinful, imperfect, vain, and you are Holy and Righteous in appearance only, for some worldly End, and not for the sake of *God*, or *Justice*, between Man and Man.

* *God requires truth in the inward parts*, and is a *Witness* to the sincerity or falseness of Mens purposes and designs, and knows if they believe as they say, if their Oaths when they are call'd to swear *Allegiance* to their *Prince*, or when they give Testimony in a *Court* of Justice, carry any Fidelity or Obedience in them or no, or whether their promises agree with, or differ from their actions and performances.

Men by Swearing, Lying, and Dissembling may impose upon others and flatter themselves, that their abominable Sins will never be found out, making God no better than *Baal*, as if he neither heard nor saw, and had nothing to do with the Governance of worldly things, and even seem to defie Him, magnifying themselves for Treason and Rebellion, and going from Oaths
and

and Promises; but the † *Strength of Israel* is not as a Man that He shou'd Lie, or the Son of Man that He shou'd be Deceiv'd. Such *Holiness* and *Righteousness*, such Zeal, such *Loyalty*, *Faithfulness*, and Engagements as are drawn from Perjury and breach of Solemn Oaths, will not be an acceptable Service to Almighty God, who is Truth it self, and a severe Avenger to all such as appeal to Him in cases of Deceit and Perfideousness, Fraud and Equivocating.

All Sense and Fear of God must be renounc'd, all Shame, all Honour, all Modesty, all Truth, all Faith, all Justice, all Protestations, all Security, all Regard to Conscience banish'd, and the Lord of Heaven and Earth wholly excluded this lower World, by such who can with a bold face Swear to a Lie, and call him to witness they Swear Truth, when at the very same time they do not mean what they speak; and know they do not; as if they never at all were to give an Account for such base and unfaithful practices before a Righteous and Just Judge. Whose Cry is the *Church*, and under that *Clamor* betray Her to those who are Her profess'd Enemies, and themselves the greatest Obstacle to Her Preservation and Interest, under the Name of *Churchmen*. Was ever the Supream Majesty of Heaven and Earth, the Great Governour of the World, so trifled with by such as call themselves *Protestants*, till these Days? Was ever God so dishonour'd and affronted by any People

ple, except by *Papists* and their *Emissaries*, who proceed upon such notorious Principles as the *Spirit* of the *Romish* Church generally inspires. *Faith is not to be kept with Hereticks*, is a *Romish* Doctrine, and what † *John Husse* and *Jerome of Prague* experienc'd, who were Burnt after a Prince had given his *Faith* and *Solemn Oath* for their safety. In defence of that *Perfidious* and *Treacherous* fact, it hath been argu'd by *Papists*, that the *Emperors Faith* and *Oath* was a security to them against *Secular* Process, but not against *Ecclesiastical*. That is, tho' the *Prince* had engag'd his *Faith* and *Oath* for their Security and safe conduct, yet the *Church*, as a superiour and distinct *Tribunal*, had power to *Burn* them as *Hereticks*. And *Queen Mary's* Royal word to the *Suffolk* Men, to allow them their *Religion*, came to Nothing, who tho' in a great Measure were the Instruments of putting the *Crown* on her Head, in return, she put the *Crown* of Martyrdom on theirs.

Let *Popish* Princes Promise or Swear, that they will not molest *Protestants* in their Rights either *Civil* or *Religious*, and bind themselves with a thousand Oaths not to attempt them, yet when they have an opportunity, 'tis a *Damnable* Sin if they endeavour it not, and that neither *Law* nor *Conscience* are to be valu'd, to hinder it. *My Brethren*, let not Ten Thousand of their *Oaths* delude you, for they think it *Meritorious* to engage their *Faith*, when they intend not to keep it.

Thus having dispatch'd the Exhortation in the Text. I come C 2. To

† Council of Constance.

II. To the Reason enforcing it, *without which no Man shall see the Lord.* There is a fourfold sight of God.

I. In his *Works*, * *The heavens declare the glory of God, and the firmament sheweth his handy work.* And when we take a view of the whole Creation of God, and the several parts, we may well be transported with admiration, and cry out with *David* † *O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches, so is the great and wide Sea also.*

*Heaven, with all its Stars, Planets, Meteors, Sun and Moon: The Earth, with all its Animals, Vegetables, Metals and Minerals: The thin and transparent Air with all its Birds, and the vast and spacious Sea with all its Fishes, proclaim the inconcievable Wisdom, Power, and Goodness of Almighty God, and where he that runs may read the glory of their Maker. But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee, or speak to the earth, and it shall teach thee, and the fishes of the sea shall declare unto thee. Who knoweth not in all these, that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind, said Job, acknowledging the Doctrine of Gods Omnipotency *.*

2. God is to be seen in his *Word*, by the Mouths of Holy Patriarchs, Prophets, and Apostles, and in their inspired Writings his Eternal Power and God-head may be read.

3. God

* *Psal.* 19. 1. † *Psal.* 104. 24, 25. * *Chap* 12. 7, 8, 9, 10.

3. God is visible in his *Creatures*, he hath written his Name upon every one of them, and Printed the footsteps of his Wisdom in things *inanimate* and things *animate*, and which do all demonstrate the Wisdom and Providence of one Supreme Creator and Preserver, which is God, the Lord Almighty. And

4. He is to be seen in his *Essence*, which is the *Beatifical* Vision, in which Blessed Sight is center'd all the Beauties and Glories of Heaven, and this is that Sight which is meant in the Text.

As the *Romans* did build their *Temple* of Honour, after such a manner, that none cou'd come into it, but first he must pass through the Temple of Vertue, so the case is the same with the *Temple* of Heaven, there is no entring in there without first a passage through the *Gates* of *Piety* and *Holiness*.

To see, is properly the act of the Eye of Flesh, but in the Text it is to be understood of the Eye of the Understanding, and must be meant of the Eyes of a Pure and Holy Mind; to see good is to enjoy and feel it, and to which sence the *Psalmist* expresseth, * *who will shew us any good?* That is, who will bring us to the possession or fruition of any good? And tho' all Holy Persons see God in this Life, in his *Works*, in his *Word*, in his *Creatures*, in his *Essence*, and some other things; yet at the best, † *they see him, but as it were through a glass darkly.* But in the next Life
C 2 they

* *Psal.* 4. 6. † *1 Cor.* 13. 12.

they shall see him face to face, see him in his everlasting Kingdom, reign with him, and in some Measure comprehend, but shall never be able to fathom the *length*, and *bredth*, and *depth* of his *Essential* Glories, which are Eternal; and by reason of their stupendious Excellencies profoundly admirable and ravishing.

If *Eudoxus* wish'd to be Burn'd, so he might have a little time to behold the Magnitude, the Form, and Beauty of the Sun, what heart can sufficiently admire the infinite Felicity which is to be had in the Eternal Contemplation of that Beauty of which the Sun but Shadows?

How amiable are the Tabernacles of the Lord of Hosts, said the *Psalmist*, and if his *Tabernacles*, that were but the work of Mens hands, had such an *amiable* Beauty, because they were the Place where he manifested his Glorious presence, how incomparably Glorious shall his Presence it self be, in his Heavenly Palace. ‡ *In whose sight is fulness of joy, and at whose right hand are pleasures for evermore.*

And from this *Beatifical* Vision, or seeing God in his Glory, must necessarily arise such Joy and Delight, as || *eye hath not seen, nor ear heard, nor is the heart of man able to conceive.* For the more we contemplate his Nature, in the next World, the more we shall conceive and discover of his transcendent Excellency, and thus our Pleasure and Happiness will admit of a continual Augmentation.

This

This is that Incomprehensible and Supreme Being, whose perfections are lovely, the Communications of whose Goodness are large, spreading, and diffusive, whose Attributes are Infinite, and consistent with each other, with whom *Holiness* in this Life qualifies for the *Vision* of him in the next, and with whom the Souls of all Holy Persons will be Happy, at the leaving of their Bodies.

* And, O what vast Happiness, an Happiness surpassing all Happinesses, and a Joy above all Joys will they then enjoy! For they shall converse for ever with Holy and Heavenly Spirits, live after an Angelical manner, and be in Communion with God. Profound Peace, sweet Tranquility, a Joyful Conscience, and Divine and Heavenly Comforts will be their constant Entertainment, and endless and everlasting Reward.

Tho' there be various sensible Objects, conducing some way or other to our Gratification and delight here below, yet they are dissatisfactory, flitting, and inconstant, a mere vacuity and nothingness, more in appearance than reality, and when most exquisite and ravishing, they often leave us, and prove gawdy and nauseous.

But on the contrary, the Objects of our Sublime Contemplation in the next Life, will be exhibited to us in such a delectable and grateful sort, that we shall never be weary in the view of them, nor our Minds ever slide into a dull inactivity

* *O Gaudium super omne gaudium vincens omne gaudium, extra quod non est gaudium.* Aust. Solil. c. 35.

activity for want of Glorious objects to entertain themselves withall, and our Eternity nothing else but constant Love, and Praise, Joy and Triumph, without any intermixtures of Sighs or Tears, Sorrow, or Misery. And we shall there be freed not only from those Cares and Distractions which attend our outward Condition and Circumstances in this Life, but also from those other infirmities, which now the weakness of our Natures, and our present corruptible Bodies render us obnoxious to. † *All tears shall be wiped away from our eyes, there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.*

Lastly. To summ up all with this Consideration. Our *seeing* God in the next Life, is establish'd upon our *Holiness* in this, for we must be *Sanctify'd* before we can be *Glorify'd*. There must be Faith, Repentance, and returning to God, before Pardon or Justification. St. John describing the *Heavenly Jerusalem* saith, ‡ *There shall in no wise enter into it any thing that defileth.* And as a proof to this St. Paul adds, || *that Christ by his own suffering perfected for ever them that are sanctify'd*, intimating, we must be Sanctify'd, before we can be Perfected.

The Tenure of the * *Covenant which God made with the house of Israel*, as the Apostle observes, runs thus, he first said, † *I will put my laws into their mind, and write them in their hearts*, and then after that saying, follows, *I will*

† *Rev.* 21. 4. ‡ *Rev.* 21. 27. || *Heb.* 10. 14, * *Jer* 31. 33,
† *Heb.* 8. 10, 12.

will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more.

** Enoch first walked with God, and pleas'd him, and then God took him, † and was translated. Elijah was Zealous and fervent for the Law, and afterwards had his Heavenly Rapture, ‡ the Lord took him up into Heaven by a whirlwind, to teach us, that even in an ordinary course there is no going to Heaven without Holiness.*

Our Sins are not pardon'd before we truly repent, amend, and turn to God. He gives us Grace, and makes conditional promises of Salvation, but till that Grace is receiv'd, and treasur'd up in an honest Heart, God is not reconcil'd. He doth not actually Justify or Forgive Sins, without precedent Faith, Repentance, and Sincere Resolutions, of becoming new Creatures. ** Whom God justifies, those he glorifies*, but it is a mistake to imagine that God will glorify any who are not sanctify'd, *for without Holiness no Man shall see the Lord.* But if you † *have your fruit unto holiness*, you have the word of St. Paul for it, *the end will be everlasting life.*

Clothe your selves with that ** Robe*, devote your selves to the Service of that God who hath done great things for us, and let his Mercies, Goodness, Loving Kindness, and wonderful Deliverances lead you all to Repentance, and make you an obedient and thankful People, to love and
fear

** Gen. 5. 24. † Ecclus. 44. 16. ‡ 2 K. 2. 11. * Rom. 8. 30.
† Rom. 6. 22. * Isai. 61. 10.*

fear him, to be quiet and live in peace one with another, and you shall *die the Death of the Righteous*, be admitted into that pure and holy Habitation into which all *Holy Souls* shall enter, and at the Day of Death be in a disposition fit to behold the glorious Face of God, that cannot be seen without true *Holiness*.

‡ *The Righteous hath hope in his Death*, saith the wise Man, and || *surely I know*, saith the Preacher, *that it shall be well with them that fear God. He shall find favour at the day of his Death*, saith the Son of Sirach.

* *If you live to the Lord, you shall die in the Lord*; and if you apply your selves unto *Holiness*, whether you live or die, you shall be the Lords.

† *Therefore, my beloved Brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. To whom be all Honour, Glory, Praise and Dominion, now and evermore. Amen.*

‡ Prov. 14. 32. || Eccles. 8. 12. * Rom. 14 8. † 1 Cor. 15. 58.

F I N I S.

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